

# CHRISTIAN MESSENGER.

HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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## A ANNUAL SERMON.

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By ABEL C. THOMAS.

Not by might, nor by power, but by my Spirit, saith the Lord of hosts, Zechariah iv. 6.

The children of Israel had recently been redeemed from the hand of the Chaldeans. For seventy years they had wept by the rivers of Babylon—for three score years and ten they sang not of the songs of Zion. Shrouded in darkness and gloom, they awaited the period of promised deliverance in silence. It arrived. They took their harps from the willows, strung them anew to the praises of the God of Jacob, and journeyed in gladness to the land of their fathers.

The feelings of that ancient people, when again they stood on the banks of Jordan, and when again they lifted up their voices on the mount of the Lord, can better be imagined than described. They remembered the former greatness and glory of the kingdom of Judah, and wept over the desolation of the land. They remembered the temple of Solomon, once the pride of the world, now humbled in shame to the dust. They remembered, too, their degradation into vassalage, and they forgot not the bitterness of the wormwood and gall.

But the painfulness of the retrospect was alleviated by emotions of a different character, and by the brightness of the prospective view. The aged again beheld the long remembered scenes of their childhood, and the young gazed in transport on the land of which they had often been told.

Zerubbabel, governor of Judah, commenced the laudable work of rebuilding the temple, of restoring to its former beauty the vineyard of the Lord. Ruin had been piled upon ruin, and witnesses had been multiplied around, that ruthless impiety had commenced and completed the destruction. The foundations of the temple had been dug up, and no token of its original symmetry remained. The gold and silver had been taken away, and all that was left had become a shapeless, mouldering mass of rubbish.

Much labor was of course requisite, many privations and hardships were to be endured, many obstacles were to be encountered, and many difficulties overcome, ere the temple could again be erected. Yet the disenthralled people of God despaired not of accomplishing the work. They commenced it with alacrity, and prosecuted it with zeal. But there was some danger that they should rely too confidently on their own resources, forgetting that without assistance from above, their exertions would be vain. And the word of the Lord came unto Zerubbabel, saying, "Not by might nor by power, but by my Spirit, saith the Lord of hosts."

Thus encouraged, and stimulated to activity and diligence by the love that burned in their hearts, and by the brightening prospect before them, they went on rejoicing. Behind them was darkness—before them the dawn of a glorious day. They encountered much and virulent opposition from their heathen neighbors; but opposition from without only tended to strengthen the bonds of unity within. It incited them to greater exertion, and enabled them more fully to realize their dependance on God. They overcame difficulties which, under different circumstances, might have been insurmountable. They knew they

should succeed in clearing away the rubbish, and in erecting the temple on its original, solid foundation; for of this they were assured by the Holy One of Israel. The hand of the Lord was with them, and they knew that the combined opposition of all their heathen neighbors could not, and would not, prevail against them.

I have thought, Christian friends, that the subject thus briefly noticed, would furnish a suitable theme for reflection on the present occasion. And with your indulgence, I shall humbly endeavor to set forth the work in which we are engaged; the means by the use of which that work may be accomplished; and the reasons we have for believing our labors will be crowned with success.

I. And I begin by observing that the work in which we are engaged, is, the upbuilding of, and restoring to its original beauty, the Spiritual Temple of the Lord.

The Temple of the New Covenant, by which, in a figure, I mean the precepts and doctrine of Jesus, is a structure of exquisite symmetry, evincing that its builder was "a wiser than Solomon." It was built "on the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone; and all the building, fitly framed together, groweth unto an holy temple in the Lord."

Such it originally was; but alas! for the depravity and foolishness of man. Scarcely were the apostolical martyrs cold in their graves, ere the edifice consecrated by their blood, and which in its primal simplicity was illumined by the glory and majesty of God, began to be defaced by the devices of ignorance, fanaticism, credulity and lust. The skillfully hewn stones of which the structure was composed, were gradually and almost imperceptibly removed, to give place to unshapen masses of Pagan superstition, and to the fables of the Jews, which were equally destitute of regularity or symmetry. Thus, ere five centuries elapsed, the foundations on which the Spiritual Temple of the Lord had been built, were displaced; and mystery Babylon, though nought but a pile of ruins daubed with untempered mortar, became the habitation of the 'great men of the earth'; and, though filled with all uncleanness, it received the countenance and patronage of spiritual functionaries, who were professedly the guardians of the Church of Christ.

I do not propose tracing the corruptions of Christianity on the present occasion; but still it may be proper to mention, that those corruptions were gradually introduced, that the strict eternity of punishment was first intimated in the third century by Tertullian, and that the Gospel, which embraces the eventual blessedness in Christ of all the nations, families, and kindreds of the earth, was not finally condemned till the year of our Lord 553.

The monastic gloom and sepulchral silence of the dark ages that succeeded the Fifth General Council, were not disturbed, until the voice of Luther, as he came forth from the darkness, was heard on the four winds of heaven. Corruption raged and superstition trembled; but opposition only tended to awaken regenerating spirits from the torpor of moral death; and the Reformation, emphatically so called, was commenced and prosecuted under favorable auspices.

The Reformers came forth from the tombs, but they brought with them some of the garments of the grave. They exposed much error and proclaimed much truth; but there existed much error that they did not perceive, and much truth into the knowledge of which they had not been inducted. They removed much of the rubbish that concealed, and displayed many of the beauties of the Spiritual Temple of the Lord; but there was much rubbish to remove that they would have considered it profanation to touch, and many beauties to be revealed that they would have considered deformities.

Much was left for their successors to effect; and proceeding in our researches from the days of the Reformers, we find the darkness of error sullenly and slowly receding, and the light of truth gradually advancing. But the work is not completed. "Darkness still covers the land, and gross darkness the people." Mystery Babylon, by which I mean the mystical confusion of doctrinal tongues, is still in being, and her plagues are still felt in the earth. Thousands still dwell in her dungeons of gloom, and many still linger in the shadow of her walls. On the right hand and on the left, the ruins of the dark ages are still perceived, in all their mouldering deformity and blackening horrors; and suffering humanity pleads for the redemption of Zion.

Christian friends, beloved in the Gospel! we have come up out of Mystery Babylon, for we feel that we partake not of her plagues. We have come unto the city of the living God, the heavenly Jerusalem. On us devolves the duty of exposing and exploding the Pagan and Jewish fables, which have been so injudiciously incorporated with the precepts and doctrine of the Master. Our work is before us. We are called on to restore to its primal beauty and symmetry the Temple of the Christian Religion. The rubbish of Paganism, with which we are surrounded, and which we discover in every modification of Partialism, must be removed; and the foundation of the Gospel must be sought where it was originally laid, "on the prophets and apostles, Jesus Christ himself being the chief corner stone." The falsity, absurdity and pernicious effects of the creeds and commandments of men must be fearlessly exposed; and the sublimity, simplicity and excellency of the truth as it is in Jesus, must be diligently proclaimed and defended. The goodness of God that leadeth to repentance, must be displayed in all its attractive loveliness and redeeming power to the sin-sick soul; and the wandering pilgrim of the barren waste must be cordially invited to the feast of love.

Brethren and friends! the work is a great one, and a glorious. It is a work, in the prosecution of which the beatified of heaven might engage with little diminution of happiness; for the end to be attained is the renovation and prosperity of the word of truth, the Gospel of salvation; in the establishment of which and 'for the joy set before him,' the Redeemer 'endured the cross, despising the shame, and is set down at the right hand of the throne of God.'

II. In setting forth the means by the use of which the work of building up the Spiritual Temple of the Lord may be accomplished, let us solemnly hearken to the word that came unto Zerubbabel:—"Not by might nor by power, but by my Spirit, saith the Lord of hosts."

We shall labor in vain, except our exertions

be crowned with the divine blessing; and equally vain will be our exertions to accomplish the end we have in view, if the means adopted do not perfectly harmonize with the nature of the Gospel. The kingdom of Christ is not of this world. Its true interests cannot be subserved *by might nor by power*—for it claims affinity to the spirituality of the incorruptible life; and all the real and lasting prosperity it can ever enjoy, must be conferred by the use of the means suggested and approved by the Spirit of the Lord.

The cause of Christ has been injured whenever and wherever the might of civil rulers and power of legal enactments, have been called to the aid of those who have been professedly engaged in building up the Spiritual Temple of the Lord. Whenever the church, which is the bride of Christ, has been taken to the adulterous embraces of the civil authority, bigotry, and superstition, and intolerance, have been the true offspring of the unnatural union. Professors of religion may have been multiplied by the unrighteous procedure; but they have been "a generation of vipers;" and for each such professor, the hypocrite's veil has first been woven by the hand of power. Fanaticism has grasped the sword of persecution, whetted it on the Bible, and proceeded to the feast of blood in the name of a dishonored God. External force has been resorted to by the upholders of every religious system which lacked the internal energy of the word of truth. Worldly influence and outward grandeur, have been made to supply the quickening power and divine simplicity of the Gospel; and carnal policy and craft have been used instead of the open dealing and fearless honesty which were so characteristic of Jesus and the primitive apostles of the Lamb.

History informs us of the disastrous effects that have ever attended every attempt to unite the iniquity of Baal with the righteousness of Christ; and if we would have different consequences result from our exertions to build up the Spiritual Temple of the Lord, we must adopt different means. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

1st. In pointing out the means which are necessary to the production of the end we have in view, let us notice, that 'where the Spirit of the Lord is, there is liberty'; where it is not, there must be slavery. We must strive for the possession of the spirit of liberty ourselves, and encourage its growth in the souls of all with whom we have intercourse. We are the Lord's freemen; and we are exhorted to stand fast in the liberty wherewith Christ hath made us free. We must carefully avoid the snare that is caused by 'the fear of man.' Not courting popularity on the one hand, nor dreading reproach on the other, it is our duty to proclaim 'the truth, the whole truth, and nothing but the truth.' Carnal policy and worldly craft befit not the disciples of him who spake with authority.

The genius of the Gospel finds much to lament even in this enlightened state of society, and in this most favored land. The people have (or what is equally deplorable, believe they have) many sufficient motives to conceal their religious opinions, and many inducements to profess sentiments which they do not believe. For, though the profession of religious sentiments, however heretical they may be deemed, can render no one obnoxious to a civil process, there is an inquisitorial censorship established by public opinion which is scarcely less to be dreaded. In Mystery Babylon no one is permitted to buy or to sell, except he have the mark of the beast in his forehead or in his right hand. The Shibboleth must be distinctly pronounced, or the Ephraimite slain.

Friends and brethren, these things ought not so to be. They are stumbling blocks in the way of the people. They impede the onward march

to victory of the word of the Lord. In endeavoring to remove them, let us keep in view the spirit of liberty. Let us remember that we address republicans. Let us fearlessly expose the aristocratical principles of Partialism. Let us make it a point to proclaim the *republicanism of Universalism*; and the words we breathe will be like fire in the bones of every individual who loves his country, its institutions and its laws. He rejoices in believing that the spirit of political freedom is moving on the face of the troubled waters of the eastern world—that the leaves of the tree of liberty, planted on the soil of the western hemisphere, are for the healing of the nations. He feels that this is the only truly republican government on earth. Let him be taught that the initials of the title thereof are the initials of "UNIVERSAL SALVATION"—*the only republican system of religion ever revealed to the children of men*. Let these truths be brought home to his understanding, and he will be no less free in the expression of his religious views, than in the avowal of his political creed. The demon of intolerance will be exorcised, and nought but the spirit of liberality and of liberty prevail. For, where the Spirit of the Lord is, there is liberty—liberty, not only from political despotism and from the despotism of sin, but from the fear that hath torment, from an abject and degrading fear of the reproaches and opposition of aristocratical religionists.

I am persuaded that this is an important topic. But the time would fail me to notice the many points in which it may be viewed. I simply touch upon it now, to call your attention to the subject. I am confident that an examination thereof, will result in the conviction that Partialism is based in the exclusive principles of monarchical establishments, and that Universalism is religious republicanism. And I am persuaded that the fearless proclamation of these truths will tend to remove the obstacles to the prosperity of Zion to which I have referred. In harmony with our wishes for the universal triumph of liberty in the earth, is a fervent desire for the salvation of all.

2d. They who are engaged in building up, and restoring to its original symmetry, and simplicity, the Spiritual Temple of the Lord, must possess the spirit of zeal, of moral energy, of faithfulness, of devotedness to the cause of truth. "The body, without the spirit, is dead." A well directed zeal is the soul of the christian's faith. It is a life giving power to the ministrations of the truth. Without it, the most brilliant talents must be comparatively useless; with it, the humblest attainments may be of incalculable service.

Christian brethren and friends! our fathers in Israel have toiled for the welfare of Zion. They have not toiled in vain. But to what beside a zeal according to knowledge and a good cause, must we attribute the success that attended their exertions? They were not versed in the lore of the schools, yet they preached; the bigot frowned, yet they preached on, and they preached successfully. It was their zeal, their devotedness to the master's cause, their unwearied faithfulness, their untiring energy, that brought light out of darkness, and comparative order out of confusion.

And I rejoice in believing, and seeing, and knowing, that their example has not been lost on the present and rising generation. The exceptions are few. A laudable zeal is manifested, generally, evincing an ardent attachment to the 'glorious Gospel of the blessed God.' It cannot well be otherwise. When the word of salvation finds an avenue to the judgment through the better affections, when conviction is stamped on the understanding, when the soul feels the warmth of the truth of heaven, and the testimony of the quickening spirit takes

hold of the heart, gratitude first springs up, then love, then zeal. Let the latter be tempered with discretion, and there is no danger of an excess. Let it grow into enthusiasm, if it will. No man can be too ardently devoted to Universalism. It is an unction from on high. It is the oil and the flame of the Christian's lamp. It is the great theme of the chorus of the saints in light, it is embodied in the anthem of the angelic host. If we rightly estimate its value, if we duly appreciate its importance to the world, we will, we must be, we cannot avoid being zealous in its proclamation and defence. There is much work to be done, and comparatively few laborers. The ruins of Paganism are around us. The rubbish must be removed. Many are yet weeping by the deadly and turbid rivers of Mystery Babylon. Many eyes are still sealed in the prison-house of darkness. Many ears have not yet heard the 'good tidings.' Many lips are yet dumb; and many souls are waiting for the redemption of Zion. O then let us be faithful to the cause in which we are engaged, remembering that we may not hope to succeed 'by might nor by power, but by the spirit of the Lord'—by drinking deep of the clear waters of divine truth, and by encouraging in our souls a growing assimilation to 'the zeal of the Lord of hosts.'

3d. They who are engaged in the good work of building up the Spiritual Temple of the King of Zion, must carefully preserve 'the unity of the spirit,' the spirit of unity, the unity of the spirit of unity. Union gives strength. It is as true in relation to religious associations as to political compacts, that 'united we stand; divided, we fall.' The spirit of unity is the spirit of the Lord. It descended on the day of Pentecost in the likeness of fiery tongues, which, though divided, were not to preach division, but unity. A thousand twigs separately, may be broken by a child, united, they could not be broken by a man. Unity has been aptly compared to the precious diamond, whose grains as they double, more than thrice double in value. The Jews who returned from Babylon were united heart and hand, and in this unity, crowned with the divine blessing, lay the secret of their strength and astonishing success.

Brethren in the Gospel! I feel to rejoice in the Unity of feeling and of purpose that has been so long and so happily preserved in the spirit by believers in Universal Grace. We have been one, even as Jesus and the Father were one. We have been, as it were, members one of another, and all of the body of Christ. May it ever continue thus in the bonds of peace. Concentration of energy will build up Zion, and the Lord will appear in his glory, even the glory of unity with his people and his church.

4th. They who are engaged in building up the Spiritual Temple of the Lord, must evince by their conduct the existence in their hearts of the spirit of religion. Though I name this particular last, it is not the least important of the means we are called on to adopt. Our opponents wait for our halting, their thousands eyes are upon us, they charge us with holding licentious sentiments. We must show out of a good conversation our works with meekness of wisdom. We must avoid, not only the reality, but the appearance of evil. The cloak of Partialist charity is too small to cover the smallest fault of the Universalist. It is our interest no less than our duty, so to conduct ourselves as to allow to our brethren the sole use of their partial garment.

I am firmly persuaded—we are all of us firmly persuaded—that piety toward God and good will to man, are the legitimate consequences of our faith in the eventual redemption of the world from the thralldom of sin and death. We are all of us firmly persuaded that our faith works by love to the purifying of the heart. But the

world's people will not allow themselves to be convinced by abstract reasoning. I am glad that they will not—for our love of the doctrine we profess thus furnishes an additional incentive to walk according to the Gospel. Let us, therefore, enforce the truth of the theory, by showing its practical utility—by *visible reasoning*—by our conduct. Herein is the great strength of the Gospel of salvation—its utility. And on this ground more than on any other, we rest the claims of Universalism to universal belief. Its power to break down the strong holds of sin—its quickening and renovating energies—its redeeming qualities—these are the traits for which we most admire, love, proclaim and defend it.

And, my beloved, how can we so effectually accomplish the object we have in view, as by evincing in our daily intercourse with the world, the practical utility of our faith? The utility of a doctrine is the strongest presumptive evidence that can be given of its truth. The spirit of Christ must dwell richly in our hearts, and our light must be set on a hill, that others, 'seeing our good works, may glorify our Father in heaven.' For, if we conquer, it will be, 'not by might nor by power, but by the spirit of the Lord.'

III. The reasons we have for believing our labors will be crowned with success are numerous and multifarious. I shall notice only two of them.

1st. The first is found in the congeniality of our sentiments with the best affections and holiest desires of our common nature. Our opposing brethren may believe we are in an error, an awful error, but still they hope our sentiments may prove true. They preach against us, but, the Lord be praised, they dare not pray against us. Their faith is opposed to their desires, and their preaching to their prayers. And, dear kindred in the Gospel, a strong reason is here furnished for confidence in the final success of our labors. That faith must be built on the sand which is obliged to struggle for a sickly existence against the holiest desires of the human heart for the salvation of all. And that preaching cannot be 'in demonstration of the spirit and of power,' which is so pointedly contradicted and condemned by the fervent prayers of the christian's soul. Herein is our weakness made perfect in strength. The spirit of the Lord is at work in the heart of every sincere opponent of Universalism. It is gradually softening his prejudices against the doctrine of universal, efficient grace: and will, in due time, bring each and all to the knowledge and acknowledgment of the truth, of that truth which is so perfectly congenial with the best affections and holiest desires of our common nature.

2d. The success of our labors in the past, furnishes a second reason for believing that our labors in the future will be crowned with success. Many of the unshapen masses of Pagan superstition have been removed, and much of the rubbish of the dark ages has been taken away. The damnation of infants has been exploded and buried out of sight, and many who once advocated the horrible sentiment, would gladly destroy the tomb stone that certifies the world of its former existence. Strict election and reprobation have been merged in Armino-Calvinism, and even in this 'questionable shape' is rapidly 'dying the death.' Formerly, it was thought a liberal calculation that one out of every five would be saved. Now, no one contends that more than half will be lost; others allow that Satan will not get more than a quarter of the human race—and others again, declare their belief that by far the greater proportion of mankind will eventually be blessed in Christ. This is a good thing. We hope the work will go on.

To whose exertions must these wonderful changes in religious sentiment be attributed?

I do not hesitate to answer that under God, they must chiefly be attributed to Universalists—to Dr. BENNEVILLE, MURRAY, WINCHESTER, and others—the great and the good, who have gone home to Jesus and to glory; to the gray haired soldiers of the cross who yet cheerfully labor for the prosperity of Zion, to the middle aged servants of the Lord who have been arduously engaged in building up and restoring to its original symmetry and beauty the Temple of the Christian Religion.

And what have they accomplished? Behold! and let our souls rejoice in the Lord. The fields are white unto the harvest. Tens of thousands are hymning the praises of God, for his great salvation. Eyes that long were sealed in darkness have been opened to behold the marvellous light. Ears have been unstopped, and now listen with gratitude to the 'good tidings of great joy.' Hearts that were sorrowful, now throb with delight; and lips that were dumb, now join in the glad anthem of 'Glory to God in the highest.'

But I need not pursue this subject. You are all aware of the important changes in religious sentiment—changes which have been effected in the past half century. And reasoning concerning the future, from what we know of the past, we have abundant reason to believe that our labors will be crowned with complete success. The spiritual Temple of the Lord will be erected, and garnished as it was of yore, with simplicity and truth. Opposition must be expected, but if we fearlessly proclaim the republicanism of Universalism, manifest a zeal according to knowledge, preserve the unity of the spirit in the bonds of peace, and practice on the principles of the doctrine we profess, all the combined opposition of all our opponents cannot and will not prevail against us. The kingdoms of the world will become the kingdom of God and of Christ, and the truth will run and be glorified in the name of the Lord. Thus saith the Spirit. Let the people say Amen.

Note. Five or six weeks have elapsed since the delivery of the foregoing discourse. I have been prevented from transcribing it for publication, until the present time, by several weeks' absence from home, and by necessary attendance to a multiplicity of duties since my return.

#### FROM THE MAGAZINE AND ADVOCATE. ANOTHER VICTIM.

Messrs. SKINNER and GROSK—I is with the deepest emotions of sorrow that I hasten to give you an account of the horrible effects of the monster, called *Orthodoxy*, that is travelling over our land, and rendering once peaceable families forever miserable. On the 13th instant, I was called to visit Mrs. Nichols, wife of Mr. N. N. Nichols, a lady much respected, by all who knew her, for her amiable disposition and her benevolence to the poor. I learned, from her husband, that, for a number of weeks past, she had been "under conviction," as it is called. She considered herself the vilest of sinners—her case hopeless—until her good christian neighbors appointed a prayer meeting at her house; when she fancied that she had "obtained a hope," and her sins were forgiven. But when she was left alone to reflect upon her situation, she fancied that her case was not secure—her hope was not "sure and steadfast"—she was yet in the dark; and even if her own case was secure, there were her husband and dear children, who were every moment in danger of plunging into an endless hell. Her fears and anxieties increased, until she became a *raving maniac*, and to that extent that it took three or four men to control her and keep her from destroying herself or children. This state of things continued until the powers of nature could no longer withstand such violent efforts and gave up. She died; and

her spirit returned to the God that gave it, on the 20th. She left a fine family of seven children, the youngest, one year old, and a beloved husband, to mourn the loss of a once affectionate and happy wife.

Thus has the happiness of another family been destroyed. Had this poor woman never heard the abominable doctrine of an endless hell, it would not have been thus. If "glad tidings of great joy for all people—peace on earth and good will to men," had been sounded in her ears, we should not now behold her family of small children without a mother to rear them, and her hapless husband without a wife to comfort him.

The above facts can be substantiated by great numbers of witnesses, if necessary.

Yours, in haste, STEPHEN MARTIN.  
Depauville, Jefferson County, Oct. 25, 1832.

#### Original.

#### CHRISTIAN FORBEARANCE.

MESSRS. EDITORS—By whatever sectarian appellation any society of christians may be styled; however nearly they may profess to square their conduct by the rules laid down in the "gospel of Christ;" one thing is certain, if they indulge in misrepresenting the sentiments of any denomination of professing christians—if they class them with the "offscouring" of the earth and esteem them as "heretics, drunkards," &c. that christian love and forbearance so conspicuously enjoined by our Savior are set aside and neglected.

"By their fruits shall ye know them," says our blessed Lord, and however deep may have been our "convictions," and however apparent may be the progress of "sanctification," in our christian deportment, we "lack one thing yet" if we love not our brother. And if we denounce those who conscientiously differ with us in religious matters as "infidels," and class them with the most abandoned in the community, we show our lack of that "charity" which is the "fulfilling of the law," or our gross ignorance of the doctrines which we affect to despise.

No sect of christians perhaps are so much despised for their honest convictions of what is true christianity, as Universalists. We hear it from the sacred desk "Universalists are on the road to hell," that "they assemble to drink and carouse, uttering the blasphemous denial of future punishments." We see it issuing from the press, we hear it from the lips of professing christians, that the doctrine of universal salvation is a most "abominable heresy" and calculated to make men very wicked.

Now it is a fact which our opposing brethren ought to know, (if they do not already,) that every sincere Universalist fully believes that "there is no peace to the wicked," that sin destroys like a withering mildew, the happiness and comfort of the transgressor. He believes that the commission of transgression produces misery and that virtue and goodness bring peace and happiness.

If this belief causes men to be wicked, then all christians are alike exposed to its licentious tendency: for it will not be said that Universalists are the only sect who entertain such a belief. The charge that Universalists are immoral, wicked men, seems to be unfounded when we contemplate their sentiments as they are taught and believed by them. So far as my knowledge of Universalism and its advocates extends, I am prepared to say that the sentiment has not by any means a demoralizing tendency, but the reverse.

They believe the doctrines inculcated by "the Savior of the world," and that to be happy, we must be holy. With this belief firmly fixed in the mind, (and this is one of the prominent features of Universalism,) will a man be likely to

become a "drunkard, a swearer," &c. ? We think every candid man will answer no.

Universalists firmly believe it to be their duty to "love God with all their mind, heart and soul, and their neighbor as themselves;" but does this create in their bosoms a desire to trample under foot the requirements of God and a disposition to render their neighbors unhappy ? Our opposing brethren believe the same, and what would they think of us were we to tell them that their doctrine causes them to "draw iniquity with cords of vanity and sin, as it were with a cart rope" ? (Isaiah v, 18.)

The charge preferred against Universalists, that their doctrine engenders licentiousness, is, however, predicated on this: They believe that *all men will eventually be saved*; or, in other words, that all will become holy and happy. This is the appalling sentiment which "opens the flood-gates of vice," and lets loose the hideous monster of iniquity. The children of an earthly parent are assured by his promises, by his benevolent conduct towards them, by all that is endearing, kind, and impartial in his government, that he designs to promote and secure the happiness of them all. They feel convinced that whether they may be drawn to filial duty and obedience by his love, or the salutary discipline of his wise and just administration, they will all sooner or later love and serve him with all their heart. They feel an assurance which no change of time or circumstance can efface from their mind, that so long as they persevere in rebellion, against their father, he will, though good, punish them. This is the view which Universalists take of the Divine Being as their Father; and we see no ground for the supposition that the notion of punishment encourages licentiousness. Universalists fully believe that sin destroys and poisons the peace of the transgressor. But who will argue from this that they have an insatiable propensity to swallow every species of poison ?

They are far from entertaining the opinion (which is unjustly charged to them) that men are to be saved in their sins; they hold to a salvation from sin; and if their opponents will fairly prove from the Scriptures that sin is endless in duration, they will give up their belief in limited punishment; and it remains for our orthodox brethren to show, that a man who firmly believes in a punishment for sin, is necessarily encouraged to sin thereby. "The immoral tendency" of our sentiments has been dwelled on by a certain Methodist divine in a late sermon preached "against Universalism," in which he made out that there were many "drunkards who profess this delusive doctrine." Now we assure our ministering brother, that a vile wicked person cannot be a genuine Universalist; for the true Universalist holds it as a truth dear to his heart, that "great peace have they who love God's law, and nothing shall offend them;" and that the sinner "shall be recompensed in the earth." We beg of our ministering brethren to lay our doctrines before their hearers, when they are "putting down Universalism," in their true light, without any distortion or misrepresentation. Let them candidly and impartially proclaim what we really believe and teach, and we will not complain of being exposed. We will close this article by remarking, that it may not be amiss for our brother to call to mind the following questions and answers, when he again publicly asserts that "Universalists are drunkards," &c.

B. B. H.

Q. "Did our Savior make any addition to the ten commandments ?

Ans. He said, a new commandment I give unto you, that ye love one another.

Q. What does this new commandment mean ?

A. This new commandment means that we should not only love our neighbor as ourselves, but that we should bear a particular affection for

all those who like ourselves are the disciples of Christ, by whatever name they are called."—*Catechism of the Wesleyan Methodists*, p. 30.

### Editorial

#### OPINIONS OF DR. COX.

We make the following extract from a letter of the Rev. SAMUEL H. COX, D. D. of this city. It appeared in the last New-York Evangelist. If the learned and respected Doctor has spoken truth, the Presbyterian Church is in a pitiable state indeed. If the pollutions are about it, to which he in no ambiguous language refers, the hand of the Almighty has already written: *Tel'kel'* upon its power and its pride. If such a spirit of persecution and malignity notoriously exists in the Presbyterian Church—a spirit "that would sacrifice thousands on the altar of a bloody and relentless orthodoxy," falsely so called—a spirit that cares much less for religious principles than for ecclesiastical politics—we think it high time for Dr. Cox and all other honest men to come out from its abominable pale and shake their garments from its sins. We are no special friends of the Presbyterian Church. The great system of doctrines which that Church has adopted, we regard as bad enough in all conscience. But after this has been conceded, we are ready to avow an utter unwillingness to believe the exaggerated and shocking description of its corruption and cruelty, as here given by one of its most popular members. We think it disgraceful in the extreme to the learned Doctor who wrote, and his humble "accolothyst," to use one of that Doctor's learned terms, who published so grievous charges against men as honest, to say the least, as themselves. It would be better for them, in the first place, to settle the account between their Creed and their conscience, before they take up arms against the church to which they have proved recreant, and anathematize those who have the honesty to believe what they profess, and to expose hypocrisy even when concealed under the pretext of superior zeal for revivals of religion.

The spirit of intolerance, in either hemisphere, is sympathetically groaning, and dying in convulsions. I am quite willing that your paper should assist the expiring process; and write the monster's epitaph even in anticipation. I believe it is a spirit of pure and tremendous mischief; a spirit of sin, that commingles in its texture the qualities of Jesuit, stoic, sectary, tyrant—all the worse for being dressed in robes of righteousness, or displaying, as it were, the glorious enamel of an angel of light! To counteract it ought to be considered a part of our piety, as it is of our wisdom. The spirit of domination; of persecution; of church power substituted for argument and moral suasion; of profane ambition after sacred notoriety and eminence; of "envy, debate, malignity;" affecting very extraordinary regard for the future of the church, and denouncing in its way some of her holiest allies and noblest champions on earth: the spirit that grieved a SANDFORD to death; that would sacrifice a BARNES, a DUFFIELD, and a thousand others, on the altar of a bloody and relentless "orthodoxy," falsely so called; that cares very much less, after all, for a man's theological principles, than for his ecclesiastical politics, and would be well enough suited even with such humble retainers as you and me—would we but consent to the pious servility of accolothists to them, vote with them on all occasions, and "get up behind" the careering Jehus of their party; SUCH A SPIRIT EXISTS NOTORIOUSLY in our Presbyterian church, to mention no others; and deserves to be watched, and dissected, and exposed to the indignation of mankind. Mincing will not do. Neither covert nor artificial action suits; nor inconsistency between theological and ecclesiastical professions.

*Nec tali auxilio, nec defensoribus istis  
Tempus eget*

Not such assistance well becomes the laws  
Of truth eternal: nor admits her cause  
Of tame defenders, servile and serene:  
The times demand that christians should be "men."

We must be fearless and decided in duty.

Let us not forget that even among protestants, there may be imbibed a deep infusion "of the wine of the wrath of her fornication," who has intoxicated "the kings of the earth," not only with her potations, but "the inhabitants of the earth" likewise. There is no danger of uniting "the sword" with "the keys," in this country—at least soon; but there are other dangers and kindred evils."

#### 'SHAMEFUL SYSTEM OF BEGGARY.'

In a late No. of the Hartford Religious Inquirer, we find a communication from Br. T. J. Greenwood, of Massachusetts, commenting upon the system of religious "begging," so common in later times, and narrating more particularly some transactions of this kind in the town of Lowell, Mass. The remarks were called forth by the following announcement in an orthodox paper:—"Two hundred and Fifty Dollars were contributed last week in the congregational societies of Lowell, in aid of the institution at Jacksonville, Illi." Br. G. has aimed to illustrate the manner of obtaining this money. We have not room for the whole of the article, but cannot forbear copying one paragraph, and as it comes under his own immediate observation, it may be relied on. It is as follows: P.

"While I was engaged in the manufacturing establishment in that town, it so happened that a little orphan girl, who had recently commenced work in the room under my charge, and being unacquainted with the machinery, accidentally caught her hand in some part of it, which was so much injured that she was disabled from work for several weeks. As she had neither home nor money to assist her, I thought proper to ask a contribution, in her behalf, of such in the room as felt disposed to assist her. And among the rest application was made to a female member of one of the "Congregational churches in Lowell." The girl immediately burst into tears, and said "she had nothing to give." Knowing as I did, that her pay was considerably more than that of many who could save something from their earnings, I inquired how it happened she was so destitute. She immediately replied that the calls for contributions in the church, for different purposes were so frequent, that it was utterly impossible for her to save any thing. I inquired, why then do you contribute to them if you are unable. She gave the artless reply, "Because I cannot help it." The last week, said she, "I had to give a dollar to make Mr. B—a life member of a society, and for some other purpose, and the week before, fifty cents for something else; and it is so all the time." The cruelty of the systems that could thus extort the hard earnings of a poor "factory girl" for purposes of which they are almost entirely ignorant, and from which they can receive no benefit, and by which they confer none, made an impression on my mind which time cannot obliterate; and was one of the causes which induced me to devote the labors of the remainder of my life to the promulgation of that pure and undefiled religion which needs not the last "mite" of the widow and the orphan for its support, but which teaches that instead of filching from them, we should "visit the widow and the fatherless in their affliction, and keep unspotted from the world."

The Governors of Connecticut and Massachusetts have appointed the 29th inst. and the Governor of Vermont, the 6th of Dec. as days of public Thanksgiving in those states.

## CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND F. PRICE, NEW-YORK,  
AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, NOVEMBER 24, 1832.

## SUNDAY EVENING LECTURES.

Subject for Sunday evening (to-morrow,) Nov.  
25. Nature of the original temptation. Text.  
Gen. iii, 4.

## TO OUR PATRONS.

The following Card of Br. Thomas was inserted, as will be recollected, in our last, but as the late hour at which it was received, prevented its appearance in its proper place, or many remarks from us in explanation of the arrangement, as also the publication of an extra edition of that No. we insert it again this week. It is not necessary now to detain the reader with many observations in explanation of the measure. It will no doubt be sufficient to him that we have additional talent secured to the columns.

Briefly then, we have been aware from the commencement of our undertaking of the importance of our location—of the vast utility, to our cause generally, of a well conducted publication in that location, and of the consequent necessity of securing to its columns as great a variety of talent as might be possible. The accomplishment of this latter, has been our steady purpose since our commencement. In the publication of the paper the year past, we have had many difficulties to encounter. Circumstances beyond our control, have impeded its progress, and prevented its introduction to the Universalist public so generally as could have been wished. But those obstacles appear to be receding—confidence is reviving, and we are encouraged to renewed efforts. None dispute, for a moment, the importance of a publication of the kind here, and confidence in its talents and stability seems only to be necessary to secure it an abundant support. We are not left without witness that the efforts of the last year have resulted in extending this confidence. And we feel called upon to embrace every opportunity of adding interest to our humble sheet, that the measure of public approbation will possibly warrant.

Another reason. Our Associate, Br. Sawyer, on whom we have principally relied for the original Editorial articles, has been unwearied in his exertions during the past year. A measure of relaxation is necessary in justice to himself; and in addition, the growing interests of the Society, of which he is pastor, in this city, demands a greater portion of his time. The utmost attention in his power, however, will still be given to the paper; and should his labors be abstracted in a trifling degree, the connexion of Br. Thomas, we doubt not, will not only make all proper amends in this respect, but add much to the general interest. These are the prominent motives for the measure in question. We submit them, with a renewed pledge to the public, that no exertions on our part will be spared to render the Messenger worthy of its location—worthy of the cause it has espoused, and worthy of the patronage of an enlightened and liberal community. Those, having confidence in our purpose and ex-

ertions, will impose on us material obligations by their aid in extending its circulation.

P. PRICE.

## TO THE PATRONS OF THE MESSENGER.

The above notice of the publisher, certifies that I have been engaged as an Assistant Editor of the Christian Messenger. I am aware of the responsibility I hereby assume. I have had some little experience in the matter of conducting a religious paper—and have reason to know that the situation of an editor is by no means enviable. Yet I have so great confidence in the abilities and discretion of Brs. Sawyer and Price, and have been so well pleased with the manner in which the Messenger has hitherto been conducted, that I enter upon the duties of an Assistant in the editorial department without any foreboding of an irksome task. I shall aim at being an humble coadjutor in the great and good cause. I make no further promise than this—that I will do as well as I can, and leave the result with Divine Providence. For the articles to which my initials are appended, I wish to be considered individually responsible. Respectfully,

A. C. THOMAS.

Philad. Nov. 13, 1832.

## FRIENDLY LETTERS.

## To the Partislist Clergy—NO. I.

Men and Brethren—Among the many questions which have been and are now being discussed in the religious world, that of the final destiny of the children of humanity, is, without controversy, the most important. Truth is ever desirable, as well in relation to minor points of faith, as to those of major interest. But I humbly conceive that we should derive much more advantage, in the present posture of affairs, from discussing the main topic of difference between Partislists and Universalists, than from the discussion of any other subject.

What essential advantage would arise from a satisfactory decision of the chief matters in dispute between Free-willers and Predestinarians, Unitarians and Trinitarians, if the final issue of the Divine government is left in obscurity? Or what material benefit would accrue from the settlement of the question, whether outward baptism was or was not intended as a perpetual ordinance of the Christian Church, if the soul be left in doubt and darkness in reference to its immortal condition?

I have my own views touching the minor points referred to, and do not hesitate to express and endeavor to defend them as occasion may require—but I consider them of small importance, and feel that they contain little interest, compared with the all-absorbing question of man's eternal estate.

With these views and feelings, you should not think it strange, that my attention is chiefly directed to an examination of the principal topic of difference in sentiment, between Partislists and Universalists.

In the series of "Friendly Letters," of which this is the first, (being simply introductory,) I shall have occasion to attempt an exposure of many popular and prominent errors, and to declare many of the good things of the kingdom of Christ. I shall endeavor to preserve and manifest a proper spirit—to write in a candid frame of mind; and although, being of Quaker descent,

I may at times "use great plainness of speech," I trust I shall not intentionally give offence.

I will not, however, conceal my apprehensions that my "labors of love" will not be duly appreciated, and that you will not undertake the defence of such of your religious opinions as I may call in question. But as I intend these letters to be as brief as may be compatible with the object of each, I shall defer noticing the grounds of those apprehensions to my next. A. C. T.

## TEST OF FELLOWSHIP.

(Concluded.)

3. It is thought by the opposers of the measures under consideration, that it will tend "to prevent many young men from entering the ministry." Indeed it has been more than intimated, that if persisted in, it will eventually "drive the honest, liberal, and independent minded," altogether from our ranks. The peculiar force of this argument, we are not fully able, perhaps, to discover. We frankly confess we can see no good reason why the trifling requisitions of the H. B. Association should be regarded as an insuperable barrier by any young man, who truly loves Universalism, and is anxious to become useful in its promulgation. And we venture to predict that it will not keep men out of the ministry who ought to be in it. With respect to this measure having the remotest tendency to "drive the honest, liberal, and independent-minded," from our ranks, we cannot at present contemplate the idea only as the veriest chimeras of the imagination.

4. It is stated, and with some truth too, that if this measure is carried into execution, the members of the Examining Committee must be acquainted with the several branches in which the candidate is to be examined, and that this virtually constitutes "a test to the exclusion of many persons from these committees." Now if this objection be as valid as it seems to be supposed, it presents an eternal barrier to any improvements in ministerial qualifications under the countenance and sanction of the Association. This generation can adopt no measure to elevate the standard of ministerial character, because, forsooth, some individual in the council is unqualified to examine the candidate in any thing, and to require any qualification which he did not possess, would be applying a test to exclude him from the Examining Committee. The next generation will find itself in the same circumstances without the power of improvement! The result is, we must never ask any thing more of a candidate than is possessed by the humblest and most ignorant member of the Association!! This looks to us very like "training young men in our footsteps," and depriving them of the power ever to escape therefrom.

5. English grammar is said to be "an absurd requisition for the candidate for the ministry." This remark, however, is accompanied by the "absurd" declaration of the writer, that he does "not undervalue an acquaintance with grammar." For ourselves, we know not where English grammar may be considered of importance, if not in a minister of the gospel, whose profession necessarily makes him a public speaker, and probably a public writer. "But what

tem of English grammar," it is asked, "shall be orthodox in our eyes?" That there are various systems of grammar is known to every school-boy. What then? Is grammar to be wholly laid aside because all grammarians do not agree in their methods of explaining it? With very trivial exceptions, they all write and speak the language alike, and correctly; and this is the great object of the study. And any grammarian, although not familiar with the various technicalities of different authors, would find little difficulty in understanding them, and consequently in examining a candidate, whether he had studied Blair, Murray, Comly, Kirkham, Webster, Alexander, Brown, or Cardell. But if it were otherwise, we should much rather some system should be adopted as "orthodox," than that the candidate for the ministry should enter his profession without any knowledge of grammar whatever.

5. With respect to Rhetoric and Logic, we have little to say. Those who object to them confess they "know nothing of them as studies," and "really consider them useless, in comparison with many others that might have been named; and injurious in proportion to the time spent in acquiring them, to the neglect of better employment." To such arguments, all we can reply is, that the Hudson River Association regarded them in a different light. And it might as well be remarked also, that they have been thought worth some little attention by the first scholars in almost every age and every country in the world.

6. The prominent objection to the delivery of a doctrinal or moral essay before the council is, that it is thought to be "a hard task to the young preacher." That it is so, in some respects, we do not wish to deny. So it is a hard task for a young preacher to address any congregation on earth. But again, it is said it bears "the appearance of exercising inquisitorial power in respect to the candidate's peculiar opinions, and its having a tendency to circumscribe freedom of speech." Such apprehensions, no doubt, are honestly entertained, and yet we think them "as baseless as the fabric of a vision." Is it improper, or must it be regarded as *inquisitorial*, for the Association to ask some specimen of the candidate's ability to think, and write, and speak, before it gives him a recommendation as a minister of the gospel? If so, we acknowledge we know not how its members can perform their plainest duty to themselves and the cause without being exposed to this most serious charge.

We cannot close without remarking, that if an Association has the right to give letters of fellowship, it likewise has the same right, and ought to exercise it, to judge with respect to the qualifications of the candidates. This is what is expected by the people, whose representatives compose the Association.

To give letters of fellowship is mere trifling, if those letters mean nothing; and they virtually mean nothing, if the Council giving them is permitted to make no examination into the candidate's qualifications. Either, then, the present custom must be abandoned altogether, or the right and duty of every Association acknowledged to adopt whatever rule it sees fit, not inconsistent with the submission it owes to the Convention of which it is a member. It may be proper to observe that our associates differ from us materially on this important subject. S.

#### WILLINGNESS.

Free-willers contend against the Calvinistic idea, that there is a decree which will prevent the salvation of a portion of mankind. They suppose that the chief obstacle to universal salvation, is to be found in the unwillingness of a part of the human race to bow submissively to the Divine will. "You must be willing to be

saved," say they, "and could you expect easier terms?"

To avoid misunderstanding in relation to this matter, be it known that we believe in no salvation in rebellion. A man is saved, when, and only when, his rebellious will is subdued, and his whole soul brought into sweet subjection to the will of heaven. We know of no such thing as forcing a man into heaven. The reason why we believe all men will be saved, is simply this: God "doeth his will, and there is none that can stay his hand." He has "made known unto us the mystery of his will," and we find that this will embraces the final reconciliation of all things to himself.

The chief object of this article, is, to point out a few mysteries in popular sentiment touching the willingness required of sinners and saints.

A. is a vile sinner. He is told that *he must be willing to be saved*, or he need not hope to be numbered among the ransomed of the Lord. He becomes thus willing, and in due time experiences the requisite change of heart. He is now a saint. But the matter is not yet settled. He is told that he still lacks one thing. *He must be willing to be damned* for the glory of God! Overcoming his scruples on this point, he expresses his willingness to be damned, and the whole affair is arranged to the satisfaction of his new kindred in the faith.

How comes it to pass that the sinner's willingness to be saved, makes him a saint; and that the saint's willingness to be damned does not make him a sinner? I cannot understand this matter, and therefore leave it where it is—for I suppose my unwillingness to believe so profound a mystery without farther explanation, would, in the estimation of many good folks, be at the peril of my soul's salvation. A. C. T.

#### THE SECOND DEATH.

(Concluded.)

We have before shown that, on the most unfavorable hypothesis, even granting it impossible for us to explain the phrase, *the second death*, without involving the doctrine of endless misery, we are by no means to infer the truth of that doctrine from the *negative* proof which that circumstance would afford. If it were otherwise, there is no doctrine on earth perhaps, which might not be equally sustained, how absurd soever, by the Holy Scriptures. Because we cannot tell what a passage does mean, we are not necessarily to infer that it teaches endless misery, or any other doctrine, which a man may please to assert. It is his business first to prove the doctrine alledged, and show that the passage actually does refer to it or substantiate it. Then we know what it means, and are no longer in doubt. This has never been done in relation to the phrase under consideration. It has been often enough asserted, that it proves endless misery—it has been quoted frequently enough as such proof, and that is all that has been, and we will venture to say, all that can be done.

But we are not obliged, in the present instance, to grant the above hypothesis. Although we cannot certainly tell what the phrase in question does mean, we think ourselves able to show that it does not imply the doctrine of endless misery. If we are successful in this attempt, it is all that need be insisted on.

It may be well to remark here, that several species of death are spoken of in the Sacred Scriptures. Among the most prominent we may mention *temporal or natural death*—*moral or spiritual death*, or death in sin—and death to sin. This circumstance imparts a degree of ambiguity to the phrase in question. The *second death* is, of course, spoken of in allusion to some antecedent; but it is not to be hastily assumed, that this antecedent is natural death, since there are other deaths to which it may with as

much, if not more propriety, allude as to this. By natural death, we understand the dissolution of the body, or the extinction of animal life. A death, which should be second to this, would naturally be supposed to bear some relation to it; and, if so, it would lead us to understand an extinction of life in the soul, or annihilation. This, however, would utterly exclude the idea of endless misery, which our Unitarian friends assume as the second death itself.

"The second death," says Bishop Newton, Diss. on Proph. Rev. Cap. xx. "is a Jewish phrase for the punishment of the wicked after death." To this purpose he has quoted several passages from the Targums.\* Dr. Clarke goes much farther than this. He says, "the first death consisted in the separation of the soul from the body, for a season; the second death, in the separation of body and soul from God forever. The first death is that from which there may be a resurrection; the second death, is that from which there can be no recovery. By the first, the *body* is destroyed during time; by the second, *body and soul* are destroyed through eternity." This language means, if it means any thing, that the second death is a total annihilation of being; but we suppose the learned writer intended to express by it, a state of ceaseless and unspeakable misery.

It is fortunate for us that we are not left to learn the import of the phrase in question from men. The inspired writer has himself given us a clue to the subject, which it will now be our business briefly to trace. From two passages it seems very manifest that, *being cast into the lake of fire*, is the second death. See Rev. ch. xx, 14, and xxi, 8. If we can learn any thing in relation to the lake of fire, we shall at the same time learn the circumstances attending the second death.

The lake of fire is mentioned five times only in the Bible, viz. Rev. xix, 20, xx, 10, 14, 15 and xxi, 8. And here we beg leave to ask the advocates of endless misery, if they believe the lake of fire and brimstone spoken of as the place of the second death, to be a lake of literal fire and brimstone? If they are pleased to answer in the affirmative, we would again ask them, if they consider the *beast*, mentioned xix, 19 and 20, to be a literal beast? If so, we suppose *death and hell*, mentioned xx, 14, are to be understood as literal likewise, and they too, cast into the lake of fire. By turning to chap. vi, 8, we shall see death mounted upon a *pale horse*, which of course was literal, "and hell," literal also, "followed with him." If all these things are to be received as literal—death mounted upon a *pale horse*, and hell following with him—the *beast* with "seven heads and ten horns," and last, though not least, the lake of fire burning with brimstone, into which the others were cast—Catholic credulity itself will, we fear, prove insufficient for the task. But this no one in his sober senses will pretend. Still if the lake of fire must be understood to be literal, why not all the rest? Let consistency be preserved, and let us not cast a figurative beast, and death, and horse, and hell, into a literal lake of fire and brimstone.

But by looking a little closer to the subject,

\* On Deuter. xxxiii, 6: "Let Reuben live, and not die," Onkelos says, *Let him not die the second death*; and Jonathan Ben Uzziel and the Jerusalem Targum have it, *Let him not die the second death, by which the wicked die in the world to come*—"in futuro seculo." "Olam ha-ba, the world to come," says Dr. Clarke, "is a constant phrase for the times of the Messiah; in the Jewish writers." In *futuro seculo*, is the proper rendering of the Greek *en to aion to mellonti*, which every biblical scholar knows, signifies the age to come—the times of the Messiah, or the Christian dispensation, and never, or at least very seldom, the world to come, as we commonly understand that phrase, i. e. a future state of existence.

we shall find very good evidence to believe that the lake of fire, terrible as it may be, is yet in this our insignificant and passing world, and makes no part of the apparatus of eternity. We read, chap. xix, 20, "And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. *These both were cast alive into the lake of fire and brimstone.*" Now whatever may be said to the contrary, it cannot be reasonably supposed that, literal or figurative, the beast and false prophet could be cast *alive*, that is, without suffering death or change, into the lake of fire, allowing that to be in the future and eternal world. But that they were so cast there, must be believed, or the notion that the lake of fire is removed from this world be given up. Dr. Clarke's notes on this passage are amusing; "The *beast*," says he, "has been represented as the *Latin empire*; the *image of the beast*, the *popes of Rome*, and the *false prophet*, the *papal clergy*." On the phrase, "were cast alive into the lake of fire," he says, by way of exposition, "Were discomfited when *alive*, in the zenith of their power, and destroyed with an utter destruction;" that is, the *Latin empire* and the *papal clergy* were discomfited, &c. This is being cast into the lake of fire!! The pope and his clergy were discomfited!! If the Doctor was right here, the lake of fire and brimstone is not only in this world, but quite tolerable too.

Again we read, chap. xx, 10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Here too we observe that the lake of fire was plainly in this world, inasmuch as the alternations of *day and night* can hardly be imagined to belong to any other state of existence than the present.

For ourselves we are unable to find any satisfactory proof that the second death is beyond the grave. Various circumstances, on the contrary, combine to lead us to a very different result. Those above specified are among the number. The expressions relative to "the dead small and great" standing before God, and to the sea and death and hell giving up the dead in them, we conceive to refer to Dan. xii, 2, and John v, 29. We understand them all to relate not to those *literally* dead. "And they were judged every man according to his works." See Matt. xvi, 27, 28, where such a judgment is described as coming during that generation. Matt. xxv, 31, &c. refers to the same.

The supposition that seems most probable to us is that the *lake of fire* is the same as the *everlasting fire* prepared for the devil and his angels; see Matt. xxv, 41; the same as the *furnace of fire*; Matt. xiii, 42; and is clearly foretold by Mal. iv, 1, 5. See also Ezek. xxii, 17, 22, inclusive. That all these were in this world is susceptible of the most satisfactory proof. The second death consists in being cast into this lake of fire, or it is the punishment which the wicked, particularly the Jews, suffered in the subversion of their state, and the total overthrow of their temple and city. S.

#### LADIES' MAGAZINE.

No. XI, Vol. V, for November. CONTENTS. *Original Miscellany*.—The Plate, The Common Place Book of an Octogenarian, No. 1. A Peep through Time's Telescope. Early studies of Madame Dacier. Sacred Scenes. How ought women to be educated, (selected.) A Chapter to be read. *Original Poetry*.—Stanzas written in Autumn. The Common Place Book of an Octogenarian, No. 2. *Literary Notices*, &c. The Ladies' Magazine is Edited by Mrs. SARAH J. HALB, and published by Marsh, Capen & Lyon, Boston, at \$3 per annum, payable on delivery of the 3d No.

[We are pleased that our correspondent has conceived the idea of furnishing for the 'Messenger' a series of Scripture Illustrations," as noticed below. On no subject, perhaps, does the general reader, at this day, possess so imperfect a knowledge, as of the "original circumstances" under which the Scriptures were penned. Many of the sayings of that sacred volume are in direct reference to the laws, manners and customs of the period in which they were given, and at the vast remove of eighteen centuries, we can comprehend little of their peculiarities, unless we become familiar with the history of that period. Much interest and profit, we doubt not, may be derived from the promised series of articles.] P.

MESSES. EDITORS.—It has occurred to me, in reading the Sacred Scriptures, that much of their interest is lost to us, many of their beautiful similes, and much of their glowing imagery are passed by entirely unnoticed, in consequence of our ignorance of the peculiar circumstances and features of the country which was the theatre of the transactions recorded in the Sacred Writings, and our want of acquaintance with the manners and customs of the people. We are too apt to read the Scriptures as if they were penned expressly for ourselves—forgetting that they were addressed to a people existing eighteen hundred years ago, whose manners and customs were essentially different from our own, and written in a country possessing peculiarities with which we are almost altogether unacquainted. I am confident, if we only understood their local bearings, the reading of them would be rendered doubly pleasant and profitable. We should find them surpassed in beauty and interest by no writings in existence.

Many sources of valuable information and interesting reflection have been opened to me by the perusal of the works of modern travellers in the Holy Land. Many of them have gone out, and with the Bible open in their hands, and Palestine spread out before them, have, from observations of the country, and from circumstances occurring under their own eye, drawn some of the most beautiful illustrations of that sacred volume. I have found these subjects so useful and interesting to myself, that I have conceived the idea of furnishing, for the 'Messenger,' a series of articles, consisting, sometimes of extracts from the works of different authors, and sometimes of my own remarks drawn together by a comparison of the Scriptures with the observations of travellers. If your readers derive from them, half the pleasure and profit which I have experienced, I shall consider myself amply rewarded for my trouble.

The following extract is from the works of Dr. Edward Daniel Clarke, a late traveller of distinguished learning and untiring industry and research, in Syria and the Holy Land.

C. M. S.

#### SCRIPTURE ILLUSTRATION.—NO. I.

"Two women shall be grinding at the mill; the one shall be taken and the other left." Matt. 24, 41.

VISIT TO NAZARETH.—"Scarcely had we reached the apartment prepared for our reception, when looking from the window into the court-yard belonging to the house, we beheld two women grinding at the mill, in a manner most forcibly illustrating the saying of our Savior, before alluded to; in the account given of the ancient hand-mills of the island of Cyprus. They were preparing flour to make our bread, as it is always customary in the country when strangers arrive. The two women, seated upon the ground, opposite to each other, held between them two round flat stones, such as are seen in Lapland, and such as in Scotland are called *Querns*. This was also mentioned in describing the mode of grinding corn in the village of Cyprus; but the circumstance is so interesting, (our Savior's allusion actually referring to an existing custom in the place of his earliest residence), that a little repetition may

perhaps be pardoned. In the centre of the upper stone was a cavity for pouring in the corn; and, by the side of this, an upright wooden handle, for moving the stone. As the operation began, one of the women, with her right hand, pushed this handle to the woman opposite, who again sent it to her companion—thus communicating a rotatory and very rapid motion to the upper stone; their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine.

#### EVANGELICAL MAGAZINE.

Br. D. Skinner, Proprietor of the *Evangelical Magazine and Gospel Advocate*, published at Utica, New-York, proposes to enlarge the fourth volume [new series] of that work, which will commence on the first of January next, to a royal sheet, quarto form. The price will remain the same, "\$1.50 per annum, in advance, or within three months; \$2 if not paid within six months, or \$2.50 if not paid within the year." The Magazine has a list, we believe, of about 7000 subscribers, the largest circulation of any Universalist publication in the world.

#### SOUTHERN PIONEER.

The second volume of the *Southern Pioneer and Gospel Visitor*, published at Baltimore, by Brs. O. A. and S. P. Skinner, commenced on the 20th ult. enlarged to a royal quarto, about the size and form of the Messenger. It is published every other Saturday at "\$1, in advance, or \$1.25 in six months, or \$1.50 at the expiration of the year."

#### DIED.

In this city, on the 16th inst. Henry Scott, son of Mr. Henry Byrd, aged 5 years and 11 months.

#### ERRATA.

In the article of "S. B. T." in our last, in the last line of the last paragraph but two, for "God with one," read "God with me." And in our paper of Nov. 3, in the article of "R. S." last line but three, first paragraph, after the word "invalidating," omit the words "the position."

\* \* \* What has become of our correspondent "W"? We have been looking sometime for a continuation of "Sketches from Life," and other favors. Shall we hear from him soon?

The Letter of Br. A. C. T. dated Trenton, was not received till Wednesday afternoon. The article alluded to had not come to hand when our paper went to Press.

#### LETTERS AND REMITTANCES.

Received at this Office ending Nov. 21st.

L. R. Belfast, 1st vol. \$1; Rev. R. S. Middle-town; P. M. Sheshequin; Rev. C. F. L. Troy; P. M. Well's Corner; J. K. W. Easton; J. E. and N. T. Augusta, 2nd vol. each \$2; E. C. Uxbridge, South P. O. 2d vol. \$2; J. C. E. Thompson, 2d vol. \$2; J. S. Barnwell C. H. 2d vol. \$2; E. M. Havana; P. M. Reading; P. M. Newark; J. M. West Hempfield, \$5; (we have credited him \$2 for 1st vol. and \$1 for 2d vol. and D. J. \$2 for 2d vol. Is it right?) P. M. Marietta; I. T. T. Matituck, 2d vol. \$2; I. P. Hempstead South 2d vol. \$1; Rev. A. C. T. dated Trenton.

#### RELIGIOUS NOTICES.

Br. S. J. Hillier will preach at Poughkeepsie, next Sabbath, Nov. 25; at West Point, Monday evening, Nov. 26; at Cold Spring, Tuesday evening, Nov. 27; at Camptown, N. J. Thursday evening, Nov. 29; at North Orange, Friday evening, Nov. 30; at Morristown, Sunday Dec. 2; at Caldwell, Monday evening, Dec. 3; at Tarry-Town, Thursday evening, Dec. 6; at Sing Sing, Friday evening, Dec. 7; at Somers, Sunday, Dec. 9; at Peekskill, Monday evening Dec. 10.

## THE CHILD'S FIRST GRIEF.

MRS. HEMANS.

"Oh, call my brother back to me,  
I cannot stay alone;  
The summer comes with flower and bee—  
Where is my brother gone?"

"The butterfly is glancing bright,  
Across the sun beam's track;  
I care not now to chase its flight—  
Oh call my brother back."

"The flowers run wild—the flowers we sowed  
Around our garden tree;  
Our vine is drooping with its load—  
Oh call him back to me!"

"He would not hear thy voice, fair child!  
He may not come to thee;  
The face that once like spring-time smiled,  
On earth no more thou'lt see."

"A rose's brief, bright life of joy,  
Such unto him was given—  
Go! thou must play alone, my boy!  
Thy brother is in heaven."

## SCENES IN REAL LIFE.

It was autumn. The leaf, which, since the spring, had borne the resemblance of so much life and beauty, had now assumed its yellow hue, and was fast falling before the shivering of the evening wind and morning frost.

I visited a neat white cottage, pleasantly situated, and surrounded by all that rural scenery which renders the country inviting or interesting. All seemed flourishing. The inmates of the dwelling were, a husband and wife, who had been united by the soul's friendship about two years—one associate, a domestic; and one lovely and most interesting little babe, a few days over a year old, the true pledge of that affection which "knits soul to soul." The little infant had just begun to talk: and its sportive prattle and thousand charms seemed unusually fastening its parent's affections. One evening, on Saturday, and never will it pass from my memory, it was uncommonly affectionate, and went round and embraced all the family, by putting its arms around their necks, kissing them, singing, and resting a few moments upon the bosom of each. I could not but notice this effort of one so young—all noticed it—and there seemed a something connected with all its actions, that gave solemn impress of the early blasted rose. On the Monday evening following, I called again: there was some stir about the dwelling; its inmates were running to and fro through various apartments; lights were passing and re-passing with rapidity. As I approached, there was the stillness of the sick chamber hovering around my feelings. I entered the cottage, and too true found that fell disease had marked this lovely infant for its prey. The physician had been there, but his prescriptions availed nothing; neighbors had come to sympathize and assist, and all stood gazing upon the little object of distress, as though they feared its dissolution were near. A more patient and affectionate sufferer, in the hour of death, I never looked upon. Although the croup had made such advance as to render respiration extremely difficult, yet no murmur could be heard. It would gaze with intenseness upon its fond parents, and occasionally stretch out its hands, as though imploring help, move its lips for drink, take any thing that was given, however nauseating; indeed it seemed above suffering, above complaint.

It continued in this state, apparently sensible of all that was passing, until the next day, when, just as the sun was passing the meridian, it fell asleep in death; and its freed and now happy spirit, rested in the bosom of its God. The father of this lovely babe was a "man of God," as was its mother a well instructed Christian. They struggled hard to sustain themselves under this

awful providence, but the mother could not refrain; occasionally, a burst of grief would nearly overwhelm her, yet nothing could be heard but Christian resignation—"God has done, and it is well." During the child's illness, there was around the father, a degree of firmness which indicated that such scenes were often the subjects of his meditation, yet he appeared melancholy, and there was seen, occasionally, a silent tear drop from the eye, again a deep sigh, as he gazed upon his only and dying child, and then a struggle would ensue, the tear would dry up, and he would gain the ascendancy of his feelings; but all told that wo, as well as grace, lodged within the heart, so fondly entwined about his dying offspring. He would often retire from the scene, and would be heard silently pacing upon the floor of the barn, interrupted only by occasional "unutterable groans" for the life of the child. As the awful moment drew near, when the little cherub was to die, he retired hastily, fell upon his knees, his face, and was absorbed in an agony of grief. "Spare," said he, with a fullness of heart that was beyond utterance, "oh! spare the young child's life, let it even yet live. Thou canst call back even the dead—oh! save my dying infant." He continued for perhaps ten minutes, and closed by saying, "I would not be un-submissive, but, if it be possible, O Lord God, let this cup pass from me; nevertheless not my will, but thine be done." The strife ceased, he rose hastily, came in; but ah, the child was no more. I expected a burst of grief, but he gazed upon the infant corpse, as though already apprized of the change. The conflict was over, placidity was restored to his countenance, and he sat down in peace, with, "The Lord gave, the Lord hath taken away, and blessed be the name of the Lord."

I attended the funeral. There appeared to have been but little preparation. The family had been too deeply afflicted with their bereavement to admit of it. I saw no symbols of mourning; they needed none. The little coffin was painted white, in token of the innocence it enshrined. The family were dressed in their usual attire. The services were commenced by reading select portions from the 102d psalm. They then sung that most beautiful of hymns, commencing,

"The morning flowers display their sweets,  
And gay their silken leaves unfold!"

The minister offered up a most fervent, interesting, and withal, deeply sympathizing prayer, sung another hymn on "the death of a little child," pronounced the benediction, and then with solemn tread they moved toward the grave. After the procession was formed, the burial service of the Methodist Episcopal Church was read, and, after slowly pacing to the grave, preceded by the minister and eight little boys, the coffin was consigned to the earth, and the burial service closed. Thus died, and thus was buried, one of the most interesting and lovely babes that my eyes ever looked upon.

The father was asked why he did not wear mourning? He replied with some decision, "Can one add force to the blast, or power to the voice of God as it echoes in the storm?" Nor can one add awfulness to the TREAD OF DEATH, by symbols of mourning.—*Maine Wesleyan Jour.*

## EXTRACT.

In the infancy of the human race, the ALMIGHTY PARENT vouchsafed to be the instructor of mankind. Of what nature were the revelations of the Divine will which were made to the first ages? Were they upon abstruse points of doctrine? No; the wisdom, power, and goodness of God, manifested throughout the works of creation, afforded an everlasting theme to the inspired writers of the Old Testament.

The poetry of the Hebrews is a continual hymn of praise to the great Creator. The Su-

preme Being is there represented as the animating soul of nature. All his works praise him; sun, moon, and stars, show forth his glory. His superintending providence is traced throughout all events from generation to generation; and his superintending care is represented as extending to the wild beasts of the forest, and to the fowls of the heavens.—*E. Hamilton.*

## "UNIVERSALIST EXPOSITOR."

As the "UNIVERSALIST EXPOSITOR" has been finally given over, by its former company of Proprietors, (its subscription list being transferred to one of our weekly papers,) the subscribers have formed a new company with the hope of reviving the work. They will continue it under the Title of the

## EXPOSITOR:

## AND UNIVERSALIST REVIEW;

which will be published in the same form, and at the same periods as the Expositor heretofore has been, and on similar paper, with the same size page and type, and at the same price, though the number of its pages will be somewhat increased.

To those acquainted with the former Expositor it may be sufficient to say that we aim at following out the plan originally drawn for that work; with one addition, however, which we trust will increase its value: we mean, the department of Review. That we must maintain the character of the publication as high, at least, as its former standard, we are well aware, unless we would forfeit the patronage which our brother Editors and several of our Associations have, especially of late, extended towards it. To their continued favor we humbly commend the undertaking.

## PLAN OF THE WORK.

- It will consist chiefly of—
- Explanations of Scriptural Phrases and Subjects;
- Dissertations on points of Biblical Literature;
- Critical Interpretations of Texts;
- Expositions, both argumentative and historical, of Religious truth, in general;
- Reviews of such important Works as may be deemed specially interesting to Universalists;
- A general Review of the present state of our Doctrine and Denomination, in this country, and as far as practicable, in other countries.

HOSEA BALLOU, 2d.  
THOS. WHITTEMORE,  
WAIT & DOW,  
GEORGE W. BAZIN,

Proprietors.

## CONDITIONS.

I. The EXPOSITOR AND UNIVERSALIST REVIEW will appear in Numbers of 72 octavo pages each, once in two months; i. e. on the first of November, January, March, May, July and September; making at the end of the year an octavo volume of 432 pages.

II. It will be printed on fine paper and elegant type. The Numbers as delivered to subscribers, stitched in handsome printed covers. A Title Page, Table of Contents, and Index of Subjects, at the end of the year.

III. Price \$2 per annum—payable on receipt of the second Number.

Subscriptions and Communications received (post paid) by either of the Proprietors, or at the Trumpet and Universalist Magazine Office, No. 40, Cornhill, Boston.

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\*\* Subscriptions received at this Office.

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